150

GUACANAGARI PONTIAC BLACK HAWK
MONTEZUMA CAPTAIN PIPE KEOKUK
GUATIMOTZIN LOGAN SACAGAWEA
POWHATAN CORNPLANTER BENITO JUAREZ
POCAHONTAS JOSEPH BRANT MANGUS
SAMOSET RED JACKET COLORADAS
MASSASOIT LITTLE TURTLE LITTLE CROW
KING PHILIP TECUMSEH SITTING BULL
UNCAS OSCEOLA CHIEF JOSEPH
TEDYUSKUNG SEQUOYA GERONIMO
SHABONEE

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

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NEW YORK:
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1876.

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1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. HEBREW.

כי כה אהב אלהים את־העולם כי־נתן את־
בנו היחיד׃ למען כל־המאמין בו לא יאבד׃
כי אם־חיי עולם יהיו לו׃

3. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

4. GREEK (Modern).

Διότι τόσον ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

5. LATIN.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

6. FRENCH.

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

7. SPANISH.

Porque de tal manera amó Dios al mundo, que haya dado á su Hijo unigénito; para que todo aquel que en él creyere, no se pierda, mas tenga vida eterna.

8. CATALAN. (*Eastern Spain.*)

Puix Deu ha amat de tal modo al mon, que ha donat son unigenit Fill, á fi de que tot hom que creu en ell no peresca, ans be tinga la vida eterna.

9. PORTUGUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle crê, não pereça, mas tenha a vida eterna.

10. INDO-PORTUGUESE. (*Colonies in Ceylon, &c.*)

Parqui assi Deos ja ama o mundo, qui elle ja da sua só gerado Filho, qui quemseja lo cré ne elle nada ser perdido senão qui lo acha vida eterno.

11. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.

12. VAUDOIS. (*Waldenses, N. Italy.*)

Perqué Diou ha tant vourgù bén ar mount, qu'a l ha dounà so Fill unic, per que quiounqué cré en el perissé pâ, mà qu'a l abbia la vita éternella.

13. PIEDMONTESE.

Përché Iddiou a l ha voulsù tantou ben al mound, ch'a l ha dait so Fieul unic, për chë chiounque a i prësta fede a perissa nen, ma ch'a l abbia la vita eterna.

14. ROMANESE (Oberland). (*Switzerland.*)

Parchei Deus ha teniu il mund aschi car, ca el ha dau siu parsulnaschiu figl, par ca scadin, ca crei en el, vomi buc á perder, mo hagi la vita perpetna.

15. ROMANESE (Enghadine). (*Switzerland.*)

Perche chia Deis ha taunt amâ 'l muond, ch'el ha dat seis unigenit Filg, aciò chia scodün chi craja in el nun giaja à perder, mo haja vita eterna.

16. ROUMAN. (*Danubian Prov.*)

Caci așa a iubit Dumneḍeu lumea, încat a dat pre Fiiul seu cel unul-nascut, ca tot cel ce crede in el sî nu se pierḍe, ci sî aiba vieța eterna.

17. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.

18. GAELIC. *(Highlands of Scotland.)*

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

19. IRISH.

Óir is mar so do ġráḋuiġ Dia an doṁan, go dtug sé a éinġein Mheic [féin], ioñus giḋ bé ċreideas an̄ nac raċaḋ sé a múġa, aċd go mbeiṫ an beṫa síorruiḋe aige.

20. MANX. *(Isle of Man.)*

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

21. BRETON. *(Brittany.)*

Rag evel-se eo en deus Doue caret ar bed, ma en deus roed e Vab unik-ganet, evit na vezo ket collet pioubenag a gred ennan, mes ma en devezo ar vuez eternel.

22. GERMAN.

Alſo hat GOtt die Welt geliebet, daß er ſeinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, ſondern das ewige Leben haben.

23. DUTCH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren' Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

24. DANISH.

Thi ſaa haver Gud elſket Verden, at han haver givet ſin Søn den eenbaarne, paa det at hver den, ſom troer paa ham, ikke ſkal fortabes, men have et evigt Liv.

25. SWEDISH.

Ty ſå älſkade Gud werldena, att han utgaf ſin enda Son, på det att hwar och en, ſom tror på honom, ſkall icke förgås, utan få ewinnerligit lif.

26. ICELANDIC.

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilift lif.

27. FLEMISH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

28. NEGRO-ENGLISH. (*Surinam.*)

Bikasi na so fasi Gado ben lobbi kondre, va a gi da *wan* Pikien va hem, va dem allamal, dissi briebi na hem, no sa go lasi, ma va dem habi da Liebi vo tehgo.

29. CREOLESE. (*West Indies.*)

Want soo Godt ka hab die Weereld lief, dat hem ka giev sie eenig gebooren Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

30. ALBANIAN (Gheg).

Sepsĕ Perẹndia kaḱi e dešti botẹnẹ, sā ða Bīrin' e vet, vetẹm-l'ĕminẹ, pẹr mos me uvdierẹ ǵiθẹ-kuš t'i besoyẹ, por tẹ ketẹ yetẹ tẹ pasŏsẹme.

31. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κάκε̲ ὲ δέϋι πότε̲νε̲, σὰ κὲ̲ δὰ τὲ̲ πίῤῤ' ἐτὶγ τὲ̲ βέτε̲μινε̲, κὲ̲ τζίλι δὸ κὲ̲ τὲ̲ πεσόγε̲ ντὲ ἀΐ τὲ̲ μὸς χουμπάσε̲, πὸ τὲ̲ κέτε̲ γέτε̲ν' ὲ πὰ σόσουρε̲.

32. BASQUE (Labourdin Dialect). (*Pyrrhenees.*)

Jaincoac ecen hain maite içan du mundua, non eman baitu bere Seme bakharra, amorea gatic norcere sinhesten baitu hura baithan gal ez dadin, bainan çan deçan bethiereco bicia.

33. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

34. SLAVONIC.

Та́кѡ бо возлюбѝ Бг҃ъ мі́ръ, та́кѡ и҆ Сн҃а своего̀ є҆диноро́днаго да́лъ є҆́сть, да всѧ́къ вѣ́рꙋѧй въ о҆́нь, не поги́бнетъ, но и҆́мать живо́тъ вѣ́чный.

35. BOHEMIAN.

Nebo tak Bůh miloval swět, že Syna swého gednorozeného dal, aby každý, kdož wěrj w něho, nezahynul, ale měl žiwot wěčný.

36. BULGARIAN.

Защото Богъ толкозъ възлюби свѣтъ-тъ, щото даде Сына своего единородна-го, за да не погыне всякой който вѣру-ва въ него, но да има животъ вѣченъ.

37. WENDISH (Upper). (*Lusatia.*)

Pſchetoz tak je Boh ton Sſwjet lubowal, ſo won ſſwojeho jenicźkeho narodźeneho Sſyna dal je, ſo bychu ſchitzy, kiž do njeho wjerja, ſhubeni nebyli, ale wjeczne zíwenje mjeli.

38. WENDISH (Lower). (*Lusatia.*)

Pſcheto tak jo Bohg ten ſſwẽt lubowal, aj won ſſwojogo jadnoporojonego ſſynna dal jo, abú ſchykne do ńogo wẽreze, ſgubone ńebůli, ale to ńimerne źůweńe mẽli.

39. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina svojega edinorojenega dal, da kdorkoli veruje va-nj, ne pogine, nego da ima večno ž̌ivljenje.

40. SERVIAN.

Јер Богу тако омиље свијет да је и сина својега јединороднога дао, да ни један који га вјерује не погине, него да има живот вјечни.

41. CROATIAN.

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vječni.

42. SAMOGITIAN.

Neſa taipo Diewas numilėjo ſwieta, jog Sunu ſawo wiengimuſi dáwe: idánt kiekwienas, kurs ing ji tik, ne prażutu, bet turėtu amżina giwáta.

43. LITHUANIAN.

Taipo Diews mylėjo ſwietą, kad ſawo wiengimmuſi ſunu dáwe, jeib wiſſi i ji tikti ne prapultu, bet amżiną gywatą turrėtu.

44. LETTISH. (*Livonia.*)

Un tik lohti Deews to paſauli mihlejis, ka winſch ſawu paſchu wennpeedſinmuſchu Dehlu irr dewis, ka wiſſeem teem, kas tizz eekſch winna ne buhs paſuſtees, bet to muhſchigu dſihwoſchanu dabbuht.

45. POLISH.

Albowiem tak Bóg umilował świat, że Syna swego iednorodzonego dał, aby każdy, kto weń wierzy, nie zginął, ale miał żywot wieczny.

46. FINNISH.

Sillä niin on Jumala mailmaa rakaſtanut, että hän andoi hänen ainoan Poikanſa, että jokainen kuin uſkoo hänen päällenſä, ei pidä hukkuman, mutta ijankaikkiſen elämän ſaaman.

47. NORWAY-LAPPONESE (or Quanian).

Dastgo nuft rakkasen ani Ibmel mailme, atte barnes sån addi, dam aino, amas juokkaš, gutte su ala åssko, lapput, mutto vai agalaš ællem sån åžuši.

48. LAP.

Jutte nåu etſi Jubmel wåraldeb, atte ſodn ulkoſwaddi ainarågatum Pardnebs, wai fart kutte, jukko jakka ſo nal, i kalka lappot ainat ådtjot ekewen elemeb.

49. (Reval) ESTHONIAN. (*Russia.*)

Seſt nenda on Jummal ma-ilma armaſtanud, et temma omma aino ſündinud Poia on annud, et üksti, kes temma ſisse uſſub, ei pea hukka ſama, waid, et iggawenne ello temmal peab ollema.

50. (Dorpat) ESTHONIAN.

Seſt nida om Jummal ſedda ilma armaſtanu, et temma omma aino ſündinu Poiga om andnu, et kik, kes temma ſisse uſkwa, hukka ei ſa, enge iggaweſt ello ſawa.

51. HUNGARIAN.

Mert úgy szerete Isten e' világot, hogy az ő egyetlenegy szülött Fiját adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem örök életet vegyen.

52. TURKISH.

زيرا الله دنيايى شويله سوديكه هر اكا ايمان
ايدن هلاك اولميوب ابحق حيات ابديه يه
مالك اوله ديوكندى ابن وحيدني اعطا
ايلدى.

53. GRECO-TURKISH.

Ζίρα Ἀλλὰχ τὲνγιαγιὴ πού καὶὰρ σεβτί κι, κεντὶ πιριτζὶκ Ὀγλουνού βερτὶ, τάκι χὲρ ὀνὰ ἰνανὰν, ζάϊ ὄλμαγια, ἴλλα ἐπέτι χαϊατὰ μαλὶκ ὀλά.

54. TSCHUWASSIAN. (*S. E. Russia.*)

Сяпла̀ іо̀ра́дре То́ра Эдемя, што барза̀ ху у́вылне пе́рь сю̀ра́дныне, штобы порь иняняггя́нь она̀ анъ пю́дтаръ, а о̀сра́даръ іу́мюрьгѝ бу́рназя.

55. AZERBIJAN or TARTAR-TURKISH.

پس كيدِن وجميع ملّتلرى شاكرد ايلين
و اولرى اب وابن وروح القُدُسن اُدينه تعميد
ايلين. *Matt.* 28: 19.

56. GEORGIAN.

რამეთუ ესრეთ შეიყუარა ღმერთ-
მან სო-ფელი ესე, გითარმედ მეცა
თჳსი მხო-ლო-დ შო-ბილი მო-ჰკლა
მას, რათა ყო-ველსა რო-მელსა ჰრწ-
მენეს იგი არა წარ-ჰსწყმდეს, არა-
მედ აქუნდეს ცხო-ვრებაჲ საუკუნო-.

57. SYRIAC (Ancient).

ܐܝܟܢܐ ܕܐܝܬ ܒܗ ܐܠܗܐ ܠܥܠܡܐ ܗܕܐ ܕܝܗܒ ܐܝܬ ܠܒܪܗ ܝܚܝܕܝܐ ܕܠܐ ܢܐܒܕ ܟܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܐܠܐ ܢܗܘܐ ܠܗ ܚܝܐ ܕܥܠܡܝܢ.

58. SYRIAC (Modern).

ܗܟܢܐ ܓܝܪ ܐܚܒ ܐܠܗܐ ܠܥܠܡܐ ܕܝܗܒ ܐܝܬ ܠܒܪܗ ܝܚܝܕܝܐ ܕܠܐ ܢܐܒܕ ܟܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܐܠܐ ܢܗܘܐ ܠܗ ܚܝܐ ܕܥܠܡܝܢ.

59. ARABIC.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللّٰهُ ٱلْعَالَمَ حَتَّى بَذَلَ ٱبْنَهُ
ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

60. MALTESE.

Ghaliex Alla hecca hab id dinia illi tâ l'Iben tighu unigenitu, sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

61. ETHIOPIC.

እስመ፡ ኀመ፡ አፍቀሮ፡ እግዚአብሔር፡ ለዓለሙ፡ እስከ፡ ወልዶ፡ ዋሕደ፡ ወሀበ፡ ቤዛ፡ ኀመ፡ ኩሉ፡ ዘአምነ፡ ቦቱ፡ ኢይትሐጐል፡ አላ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለሙ።

62. TIGRE. (*Abyssinia.*)

ኸምዚ፡ ወሃበ፡ እግዚአብሔር፡ ንዓለም፡ ክሳብ፡ ዝሀቦ፡ ብሕቲ፡ ንዝተወለደ፡ ወዲ፡ ኸይጠፍእ፡ ኩሉ፡ ዚአምን፡ ብኣኡ፡ ክትኾነሉ፡ እምበር፡ ሕይወት፡ ዘለዓለም፡

63. AMHARIC. (*Abyssinia.*)

እግዚአብሔር፡ እንዳሁ፡ ዓለሙን፡ ወድዋልና፡ አንድ፡ ልጁን፡ እስኪለውጥ፡ ድረስ። በርሱ፡ ያመነ፡ ሁሉ፡ እንዳይጠፋ፡ የዘላለም፡ ሕይወት፡ ትሆንለት፡ ዘንድ፡ እንጅ።

64. ARMENIAN (Ancient).

Զի այնպէս սիրեաց Աստուած զաշխարհ՝ մինչեւ զմարդին իւր միածին ետ. զի ամենայն որ հաւատայ ՚ի նա՝ մի՛ կորնչէ, այլ ընկալցի զկեանսն յաւիտենականս.

65. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչեւ որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ:

66. PERSIAN.

زیرا که خدا آنقدر جهان را ووست واشت
که فرزند یکانهٔ خوورا ارزانی فرمورتا که
هرکس که بر او ایمان آورد نشوو
بلکه زندهٔگانی جاوید یابد

67. KOORDISH.

Չըմա քօ Խօտէ վուսան
հուպանտ տընէ, հաթա քօ
եէքզա Գուռէ խօ տա, ֆը հէր
քի քօ ժէռա իման պինա̆ վու-
նտա նա̆ պա̆, լէ ժը էպէտի
հայաթռա մալէք պըպա̆.

68. SANSKRIT.

ईश्वर इत्थं जगददयत यत् स्वमद्वितीयं
तनयं प्राददात् यतो यः कश्चित् तस्मिन्
विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः
प्राप्स्यति ।

69. PALI. (Ceylon, &c.)

ကသ္မာတံသဒ္ဒဟန္တာ သဗ္ဗေ အဝိနာသေတွာ
အနန္တဇီဝိတံလာဘိတုံ ဒေဝေါ သကေကဘာတ
ပုတ္တံ ဒတွာ လောကမေတ္တကပေမေသိ ။

70. HINDI, or HINDUI.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया
कि उसने अपना एकलौता पुत्र दिया कि
जो कोई उसपर बिश्वास करे सो नाश न
होय परन्तु अनन्त जीवन पावे ।

71. BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমত প্রেম' করিলেন, যে আপনার অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায়।

72. BENGALI (Roman).

Kenaná Ishwar jagater prati eman dayá karilen, je ápanár adwitíya Putrake pradán karilen; táháte tánhár bishwáskári pratyek jan naṣhṭa ná haiyá ananta paramáyu páibe.

73. GUJERATI. (*Western India.*)

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, ક તેણે પોતાનો એકાકીજનિત પુત્ર એ સારૂ આપ્યો કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન થાએ, પણ અનંત જીવન પામે.

74. PARSI-GUJERATI.

કેમકે ખોદાએ દુનીઆ પર એવો પીઆર કીધો કે તેણે પોતાનો એકાકીજનીત બેટો એ વાસતે આપીઓ કે, જે કોઈ તેના ઉપર એતકાદ લાવે તે હલાક ન થાએ, પણ હમેશાંની જીંદગી પામે.

75. MARATHI.

कां तर देवाने जगावर एवढी प्रीति केली कीं, त्याने आपला एकुलता पुत्र दिल्हा, यासाठीं कीं जो कोणी त्यावर विश्वास ठेवितो त्याचा नाश होऊं नये, तर त्याला सर्वकालचें जीवन व्हावें.

76. SINDHI. (*Western India.*)

چا کان ڏ خداءِ جهان کي اِهڙو پيارو رکيو
جو پهنجو هڪڙوئي جڻُل پُٽُ ڏنائين ڏ
جيکوکو تنهِ تي ويساهُ آڻي سو چٽ
نه ٿئي و پرِ هميشه جِئُڻُ لهي

77. PUNJABI.

ਕਿਉਂਕਿ ਪਰਮੇਸ਼ੁਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਹਾ ਪਿਆਰ ਕੀਤਾ, ਜੋਉਸ ਨੈ ਆਪਣਾ ਇਕਲੌਤਾ ਪੁਤ੍ਰ ਦਿੱਤਾ; ਤਾਂ ਜਹੋਕ ਜੋ ਉਸ ਪੁਰ ਪਤੀਜੇ, ਤਿਸ ਦਾ ਨਾਸ ਨਾ ਹੋਵੇ, ਸਗਵਾਂ ਸਦੀਪਕ ਜੀਉਣ ਪਾਵੇ।

78. TAMIL.

தேவன், தம்முடைய ஏரேபேறுள குமாரனின விசுவாசிக்கிறவன் எவனே அவன் கெட் டுப்போகாமல் நித்தியசீவன அடையு மிபடிக்கு, அவனாத் தந்தருளி, இவ்வள வாய் உலகத்தில் அன்புகூர்ந்தார்.

79. TELUGU.

యెందుకంటే దేవుడు లోకము ప్రేమించుట యేలాగంటే—ఆయన యందు విశ్వాసముంచే ప్రతివాడును నశించక నిత్యజీవము పొందేలా రకు తన జనితైక కుమారుని యిచ్చెను.

80. CANARESE.

ಯಾರೆಂದರೆ ಅವನೆಲ್ಲ ವಿಶ್ವಾಸವಿಡುವವರಿಲ್ಲರು ನಾಶ ನವಾಗದೆ, ನಿತ್ಯ ಜೀವವನುು ಕೊಂದುವ ಬಗ್ಯೆ, ದೇವರು ಬಬ್ಬನಾಗಿ ಹುಟ್ಟಿದ ಕನ್ನ ಮಗನೆನನುು ಕೊಡುವ ಹಾಗೆ, ತೋರವನುು ಅಷ್ಟು ಪ್ರೀತಿ ಮಾಡ ದನು.

81. MALAYALIM.

എന്തുകൊണ്ടെന്നാൽ, ദൈവം തന്റെ ഏകജാത നായ പുത്രനെ, അവനിൽ വിശ്വസിക്കുന്ന വൻ ഒരുത്തനും നശിച്ചുപൊകാതെ, നിത്യ ജീവൻ ഉണ്ടാകെണ്ടുന്നതിന, തരുവാൻ തക്ക വണ്ണം എതുയും ലൊകത്തെ സ്നെഹിച്ചു.

82. URDU, or HINDUSTANI.

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ
اُسنے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی
اُسپر ایمان لاوے ہلاک نہ ہووے بلکہ
حیات ابدي پاوے .

83. URDU (Roman).

Kyúṉki Ḳhudá ne jahán ko aisá piyár kiyá hai, ki us ne apná iklautá Beṭá baḳhshá, táki jo koí us par ímán láwe, halák na howe balki hamesha kí zindagí páwe.

84. ORISSA. *(Eastern India.)*

ଯେହେତୁ ଈଶ୍ୱର ଜଗତ୍‌କୁ ଏପ୍ରକାର ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅଦ୍ୱିତୀୟ ପୁତ୍ରଙ୍କୁ ଦେଲେ ଯେପରି ତାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ବିଶ୍ୱାସକାରୀ ଯେମନ୍ତ ନଷ୍ଟ ନ ହୋଇ ଅନନ୍ତ ପରମାୟୁ ପାଇବ ଏଥିପାଇଁ ଈଶ୍ୱର ଜଗତକୁ ଏହି ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅଦ୍ୱିତୀୟ ପୁତ୍ରକୁ ଦେଲେ

85. JAPANESE (Roman).

Sore, Kami no seken wo itsukushimi-tamau koto wa, subete kare wo shindzuru mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

86. JAPANESE (Hira-Kana).

十六 それ神の世をおほくしみたまふ
ことはかぎりなし」と信ずるものはひと
びとことごとくなきうのちをうけん」
めにそのひとりうまれし子をたまふ
ほどなり

CHINESE.

89. *Mandarin.*

天主(十六)憐愛世人、甚至將獨生子
賜給他們、叫凡信他的不至滅亡、必得永生。

88. *Fuhchau Colloquial.*

因(十六)爲神學將欵愛世間、賜獨生其仔、以致大凡信
伊其仏都蹟沉淪去、是雧得長長生活。

87. *Bridgman and Culbertson Version.*

蓋(十六)神愛世、甚至以其獨生之子賜
之、俾凡信之者、免沉淪而得永生。

90. NINGPO (Colloquial). *(China.)*

Ing-we Jing-ming æ-sih shü-kæn-zông tao ka-go din-di, we s-lôh Gyi-zi-go doh-yiang ng-ts, s-teh væn-pah siang-sing Gyi cü-kwu feh-we mih-diao, tu hao teh-djôh üong-yün weh-ming.

91. AMOY (Colloquial). *(China.)*

Siōng-tè chiong tȯk-si^{n} ê Kía^{n} síu^{n} sù sè-kan, hō sìn i ê lâng m̄ sái tîm-lûn oē tit-tiȯh eng-oáh; I thìa^{n} sè-kan ê lâng kàu án-ni.

92. SHANGHAI (Colloquial). *(China.)*

Iung-wæ' Zung juk æ' s'-ka long' kuk niung lau, soong' pæh ye kuk dōk 'yang Nie-'ts, s' fæh kiû sa' niung, siang-sing' ye mæh, fæh mih-t'æh lau, tuk-dzak 'ioong-'yö^{n} wæh la'.

93. SIAMESE.

ดว้ยว่าพระองค์เจ้าทรงรักษโลกย์, จนถึง ประทาน บุตร องค์เดียวของ พระองค์, เพื่อทุกคนที่ได้เชื่อถือใน บุตร นั้น, จะมิได้ฉิบหาย, แต่จะมีชีวิตรอยู่ชั่วนิรันตร์.

94. BURMAN.

ဘုရားသခင်ဟာ၊
တော်ကို ချစ်ကြည်လောသူအပေါင်းထိုသည်ပျက်စီးခြင်းသို့မရောက်။
အစည်ထာဝရအသက်ရှင်ခြင်းကိုရစေခြင်းငှါဘုရားသခင်သည်မိမိ
ဘွဲတပါးတည်းလောသားတော်ကိုပွဲနှင်တော်မူသည်ထိုင်အောင်လောက်
လားသို့တိုချစ်သနှားတော်မူ၏။

95. KHASSI. *(Eastern India.)*

Naba kumta U Blei u la íeit ia ka pyrthei, katba u la aití-noh ia la U Khún ia u ba-la-khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n 'nu'm jot shuh, hinrei u'n ioh ka jingim b'ymjiukut.

96. TIBETAN.

དཀོན་མཆོག་གིས་ཉིད་ཀྱི་སྲས་གཅིག་པོ་བྱིན་པ་ཙམ་ད་འཛིག་རྟེན་ལ་བྱམས་པ་མཛད་པས། དེ་ལོ་དད་པ་ཐམས་ཅད་ཞིག་པར་མི་འགྱུར་གྱི། མཐའ་མེད་པའི་སྲོག་ཐོབ་པར་བྱོ།།

97. KAREN. *(Burmah.)*

အ ဂ့ ၁ဒ် အံၤ, ယွၤအဲၣ်ဟီၣ်ခိၣ် တၢ်အဃာ့ ၣ်လီၤကွံာ်အဖိခွါ အိၣ်တဂၤ ဒီ. ဒ်သိး ကယဲာ် ပှၤလၢအစူ ၥ်ကွၢ်ဒၥ်ကွၢ်အီၤ တဂၤလၢၥ်လၢၥ် ဒုႋၣ်ဒုတဟး ဂီၤတဂ့ၤ, ဒီးကဒုး ၥ်ဘ ၣ်တၥ်ဓူလီၤ ထူလီၤယိာ်လီၤ.

98. MALAY.

Kŭrna dŭmkianlah halnya Allah tŭlah mŭngasihi orang isi dunia ini, sahingga dikurniakannya Anaknya yang tunggal itu, supaya barang siapa yang pŭrchaya akan dia tiada iya akan binasa, mŭlainkan mŭndapat hidop yang kŭkal.

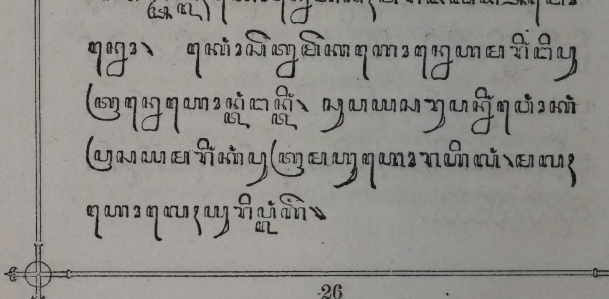
99. MALAY (Low), or SOERABAYAN. (*Batavia.*)

Karna sabagitoe sangat Allah soedah mengasehi isi doenia, sahingga ija soedah membri Anaknja laki-laki jang toenggal, soepaja sasaorang jang pertjaja akan dia, djangan binasa, hanja beroleh kahidoepan kakal.

100. DAJAK. (*Borneo.*)

Krana kalotä kapaham Hatalla djari sinta kalunen, sampei iä djari menenga Anake idjâ tonggal, nakara gene-genep olo, idjä pertjaja huang iâ, âla binasa, baja mina pambelom awang katatahi.

101. JAVANESE.



102. NIASIAN.

Ando wa lawá'o īra ma'afēfu: Ya'ūgō hūlō dā sogī O'no Lōwaláńi? Ba mańuā'o Ia hōrā ando: Iāmī ande mańuā'o, mē Ia'ódo ande só Ia andó.—*Luke* 22: 70.

103. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

104. NARRINYERI. (*Australia.*)

Lun ellin Jehovah an pornun an Narrinyeri: pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

105. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te oranga tonutanga.

106. NENGONE, or MARE. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

107. LIFU.

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua ko.

108. IAIAN.

Helang ibetengia anyin Khong ka ang meledran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

109. ANEITYUM. (*New Hebrides.*)

Is um ucce naiheuc vai iji pece asega o Atua is abrai Inhal o un is eti ache aien, va eri eti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

110. EROMANGA.

Mūve kĭmi, mō mumpi ōvun nūriē enyx, ōvun numpūn lō sū, wumbaptisō iranda ra nin eni Itemen, ĭm ra nin eni Netni, ĭm ra nin eni Naviat Tumpora.—*Matt.* 28: 19.

111. FATE.

Leatu ki nrum emeromina nin, tewan kin ki tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai tok mou tok.

112. FIJI.

Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

113. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei, ia na on Lee eseama, la se raksa teu ne lelea ne maa se ia, la iris po ma ke mauri seesgataaga.

114. TONGAN. (*Friendly Islands.*)

He nae ofa behe ae Otua ki mama ni, naa ne foaki hono Alo be taha nae fakatubu, koeuhi ko ia kotoabe e tui kiate ia ke oua naa auha, kae ma'u ae moui taegata.

115. NIEUÉ, or SAVAGE ISLAND.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

116. SAMOAN. (*Navigators Island.*)

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

117. RAROTONGAN. (*Cook's Island.*)

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

118. TAHITIAN. (*Society Islands.*)

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa râ te ora mure ore.

119. EBON. (*Marshall Islands.*)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

120. KUSAIEN. (*Strong's Island.*)

Tu God el lunsel fwalu ou ini, tu el kitamu Mwen siewunu isusla natal, tu met e nu kemwu su lalalfuni k'el elos tiu mise, a mol lalos mapatpat.

121. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

122. PONAPE. (*Ascension Island.*)

Ari Jioua Kot uia ki ta puel aramaj, ap puk *on* an en maur nan por en tuma, ari aramaj ap mamaur.—*Gen.* 2: 7.

123. HAWAIIAN. (*Sandwich Islands.*)

No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaoio ia ia, aka, e loaa ia ia ke ola mau loa.

124. COPTIC. (*Egypt.*)

Ⲡⲁⲣⲏⲧ ⲅⲁⲣ ⲁϥⲧ-ⲙⲉⲛⲣⲉ ⲛⲓⲕⲟⲥⲙⲟⲥ ⲉⲱⲥⲧⲉ ⲛⲉϥϣⲛⲏ ⲙⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲉϥⲧⲛⲓϥ ⲉⲙⲁ ⲟⲩⲟⲗⲗⲃⲉⲗ ⲉⲃⲟⲗ ⲅⲓⲧ̀ ⲉⲣⲟϥ ⲛ̀ⲧⲉϥ-ϣⲧⲉⲙⲧⲁⲕⲟ ⲁⲗⲗⲁ ⲛ̀ⲧⲉϥϭⲓ ⲛⲟⲩⲱⲛϩ ⲛ̀ⲉⲛⲉⲅ.

125. GALLA. (*South of Abyssinia.*)

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amăne aka henbāne, tshenan feia aka tauffe garra duri.

126. KINIKA.

Nao ossi agomba, hikara uwe ni mana wa Mulungu? aka gomba, muimui munaamba, ni mimi endimi.—*Luke* 22: 70.

127. SWAHILI. (*E. Coast of Africa.*)

Kwani ndivyo Muungu alivyoupenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotee.

128. SECHUANA. (*South Africa.*)

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsèçoeñ a le esi, gore moñue le moñue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

129. SESUTO.

Gobane Molimo o ratile lefatsé hakālo, o *le* neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a sé ke a fèla, a mpe a be le bophélo bo sa feleng.

130. ZULU. (*South Africa.*)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.

131. OTIYEHERERO. (*South Africa.*)

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalm* 2: 7.

132. KAFIR. (*South Africa.*)

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

133. DAMARA. (*South Africa.*)

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

134. NAMACQUA. (*South Africa.*)

ǁNatigoseb gum Eloba ǃhūb-eiba gye ǃnamo, ob gye ǁlēib di lguise ǃnai hã lgõaba gye ma, ǁlēib ǃna ra ǂgomn hoan gā-ǁlō tite se, χawen nĩ lamö ũiba ū-ha se.

135. DUALLA. (*West Africa.*)

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

136. IBO. (*West Africa.*)

Ma otuâhan Tsúku hónru ēlu'-wana na ānya, ma ya nyére otu ọli Opáraya, ma onye ọwúna kwéreya, ogagi ēfù, ma ga ēwete ndu ēbigebi.

137. HAUSSA. *(West Africa.)*

Don Alla ya so dunia hakkanan ši ya bada Dansa nafari, en kowa ya yirda daši, ba ši gbata ba, amma ši yi rai hal abbada.

138. YORUBA. *(West Africa.)*

Nitori ti Ọlọrun fẹ araiye tobẹ̃ gẹ, ti o fi Ọmọ bíbi rẹ nikanṣoṣo fun ni pe, ẹnikẹni ti o ba gbà a gbó ki yio ṣegbé, ṣugbọn yio ni ìye ti ko nipẹkun.

139. ACCRA, or GA. *(West Africa.)*

Ṣi nẹkẹ Nyongmo sumo dṣe lẹ, akẹ e ngô e bi kome, ni a fọ lẹ, e hâ, koni mofêmo, ni heọ e nô yeọ lẹ, hie a ka kpata, ṣi e na nanô wola.

140. TSCHI, or TWI. *(West Africa.)*

Nà sẹnea Onyaṅkõpọṅ dọ ẅiase ni, sẹ ọde ne ba a ọwoo no koro mãe, *na* obiara a ogye no di no anyera, na wanyã dā ṅkwã.

141. MANDINGO. *(West Africa.)*

Katuko Alla ye dunya kannu nyinuyama, an ading wulukilering di, mensating mo-omo men lata ala, ate tinyala, barri asi balu abadaring sotto.

142. MENDE. *(West Africa.)*

Gbāmailę̄ Ngę̄wọ iyę lǭi lo ṅi̇ a ndǭloi, ta lo i ngi lǭi yakpę̄i vę̄ni, iyę jọni; ta lo nūmui gbi lo ngi hǭua lo a tǭnya, ę̄ lǭhŭ, kę kūnafo lę̄vu lo a jọ.

143. TEMNE. *(West Africa.)*

Tŝa yọ K'úru ọ poṁ bǫ́tạr ara-rū, hă ọ sọnd Ọw'án-k'ọṁ ọ kōm gbo sōn, káma w'úni ó w'úni, ọwọ́ láng-kọ, ọ tŝē dinnę; kę́rę káma ọ sǫ́lo a-ṅ̂ésạm atabána.

144. BENGA. *(West Africa.)*

Kakana ndi Anyambĕ a tândâki he, ka mwa vĕ Mwana 'ju umbâkâ, na wĕhĕpi a ka kamidĕ mâ, a nyange, ndi a na emĕnâ ya egombe yĕhĕpi.

145. GREBO. *(West Africa.)*

Kâre kre Nyesoa nuna konâ ăh nowănena, â hnyina â sĕyĕ ăh kokâ-yu donh, be nyâ be â po nâ hanhte, â neh te wanh, nĕma â mu konâ-se-honhnonh kâ.

146. MPONGWE. *(West Africa.)*

Kânde Anyambia arŏndi ntye yenâ polo, aveni Oŋwanli wĕ omo, inle; omedu o jivira gore yĕ, avera, ndo e be dĕnga emĕnlâ z'egombe zodu.

147. GREENLAND.

Sillarsûb innue Gudib taima assakigei, Ernetue tunniullugo taukkonunga, tamarmik taursomunga opertut tammarkonnagit, nãksaungitsomigle innursûtekarkollugit.

148. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit, Ernetuanė tunnilugo, illunatik okpertut tapsomunga, assiokonnagit nungusuitomigle innogutekarkovlugit.

149. CREE (Roman). *(British America.)*

Weya Muneto ā ispeéche saketápun uske, ké mākew oo pauko-Koosisana, piko una tapwāto-wayitche numoweya oo ga nissewunatissėty, maka oo ga ayáty kakekā pimatissewin.

150. CREE.

ᐁᐢᐲᐦᒋ ᓵᑭᐦᑖᐟ ᑭᓭᒪᓂᑑ ᐊᐢᑭᕀ ᑳ ᑮᐦᐅᐦᒋ ᒣᑭᐟ ᐅᐯᔭᑰᓴᓇ, ᐊᐃᐧᔭᐠ ᑫᑖᐯᐧᔦᔨᒫᑫᐧ ᐁᑳ ᑭᒋ ᒥᓯᐚᓈᑎᓯᐟ, ᒫᑲ ᑭᒋ ᐊᔮᐟ ᑳᑭᑫ ᐱᒫᑎᓯᐃᐧᐣ.

151. TINNE.

ᓂᐅᕚ ᐅᑎᑊᐁ ᔫᐣ ᒍᓂᑐᑊ ᐁᕿᑖᑊ ᐅᑊᓴᔨ ᔫᓀᓂᑎᑊ, ᑕᑊ ᑎᐡᑌ ᐅᕿ ᐁᑎ ᕿᓂᕆᐣ ᓂᐅᑊ ᐁᐅᑊ ᕚᐁᕆ ᐃᑌ ᐅᒧᒧ, ᐁᕿᐅᑭᕆ ᐃᑦᒐᔨ ᕿᐣᑕ ᐅᒧᒧ.

152. MALISEET. (*New Brunswick.*)

Eebŭchŭl Nŭkskam ĕdooche-moosajĭtpŭn ooskĭtkŭmíkw wĕjemelooĕtpŭn wihwebu Ookwŏŏsŭl, wĕlaman 'mseu wĕn tan wĕlămsŭtŭk oohŭkĕk, skatŭp ŭksekāhāwe, kānookŭloo ooteĭnp askŭmowsooagŭn.

not recd

153. MOHAWK. (*N. Am. Indian.*)

Iken ne Yehovah egh ne s'hakonoronghkwa n'ongwe, nene rodewendeghton nene raonhàon rodewedon rohhàwak, nene onghka kiok teyakaweghdaghkon raonhage yaghten a-onghtonde, ok denghnon aontehodiyendane ne eterna adonhèta.

154. CHOCTAW. (*N. Am. Indian.*)

Chihowa yvt yakni a i hullo fehna kvt, kvna hosh yvmma i yimmikmvt ik illo hosh, amba ai okchayvt bilia yo pisa hi o, Ushi achvfa illa holitopa ya auet ima tok.

155. SENECA. (*N. Am. Indian.*)

Neh săh'ăh ne' sòh jih' ha nò'oh gwah Na'wĕn ni yòh' he'yo ăn ja deh, Neh No'a wak neh'' sho' kuh sgat ho wi'yă yăh tot gah wăh' ha o'gweh da wiih heh yo ăn'ja deh'; neh neh, Son'dih gwa'nah ot ă o wa'i wa gwĕn ni yòs, tăh ăh' ta ye'i wah doh', neh gwaa', nă yò'i wa da'dyeh' ă ya'go yăn daht' ne' yoh heh'o weh.

156. DAKOTA. *(N. Am. Indian.)*

Wakantanka oyate kin cantewicakiya, heon Cinhintku iśnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte śni, tuka owihanke wanin wiconi yuhe kta.

157. OJIBWA. *(N. Am. Indian.)*

Gaapij shauendṿ sṿ Kishemanito iu aki, ogionjimigiuenṿn iniu baiezhigonijin Oguisṿn, aueguen dṿsh getebueienimaguen jibṿnatizisig, jiaiat dṿsh iu kagige bimatiziuin.

158. MUSKOKEE. *(N. Am. Indian.)*

Hesaketvmese ekvnv vnokece mahet omekv, Eppuce hvmkuse heckuecvte emvtes, mvn estimvt oh vkvsamat estemerkekot, momis hesaketv yuksvsekon ocvren.

159. CHEROKEE. *(N. Am. Indian.)*

ᎾᏍᎩᏰᏃ ᏂᎦᎥᎩ ᎤᏁᎳᏅᎯ ᎤᎨᏳᎯᏳ ᎡᎶᎯ, ᏕᎤᏲᏒᎩ ᎤᏤᎵᎦ ᎤᏪᏥ ᎾᏍᎩ ᎤᏩᏒᎯᏳ ᎤᏕᏁᎸᎯ, ᎩᎶ ᎾᏍᎩ ᏱᎪᎯᏳᎲᏍᎦ ᎤᏲᎱᎯᏍᏗᏱ ᏂᎨᏒᎾ, ᎬᏂᏛᏉᏍᎩᏂ ᎤᏩᏛᏗ.

160. DELAWARE. *(N. Am. Indian.)*

Woak necama guliechtagunenanall kmattauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunk haki omattauchsowoaganowa oliechtonepanni.—1 *John* 2: 2.

161. NEZ PERCES. (*N. Am. Indian.*)

Kunki wiwihnath, awitaaishkaiikith, uyikashliph, wiwatashph, Awibaptainaiikith immuna Pishitpim wanikitph, wah Miahspim. Wanikitph, Wah Holy Ghostnim wanikitph.—*Matt.* 28: 19.

162. MAYAN. (*Yucatan.*)

Tumen bay tu yacuntah Dioz le yokolcab, ca tu caah u pel mehenan Mehen, utial tulacal le max cu yoczictuyol ti leti, ma u kaztal, uama ca yanacti cuxtal minanuxul.

not recd

163. AYMARA. (*Peru.*)

Hucama Diosaja mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri iñayan hacaña-pataqui.

not recd

164. ARRAWACK. (*Guiana.*)

Lui ké uduña abba Wadîli uria karaijakubá je namaqua Wunabu ubannamámutti, nassikoattoanti tuhu Wunabu ubañamün. Lui kéwai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukunnamün.—*Acts* 17: 26.

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BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the BRITISH AND FOREIGN BIBLE SOCIETY, founded in 1804, which at the close of its seventy-first year, having extended its operations to almost every country in the world, had put into circulation nearly *seventy-four million copies* of the Bible and of integral parts of the Bible, in above *two hundred* languages and dialects, and had expended nearly *eight millions sterling* in translating, printing, and disseminating the Scriptures. It has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God.

THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from different parts of the country. It had been preceded by a large number of local and independent societies, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Russia, Germany, Austria, Italy, Norway, Sweden, Turkey, Asia Minor, Syria, Persia, India, Siam, China, Japan, Mexico, South America, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixtieth year its total issues of Bibles, Testaments, and integral portions of Scripture are 33,125,766, its expenditures in this work having exceeded *seventeen millions of dollars.*

TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from two hundred and fifty versions of the Bible or parts of the Bible; and probably two hundred languages and dialects have thus for the first time been enriched with the literature of this book. Many of them had never before been reduced to writing.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic by Dr. Eli Smith and Dr. Van Dyck required the labour of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Osmanlee version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After nearly forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs have their Dakota version of the Bible almost complete, and one of them estimates that he has spent on an average full thirty minutes on each verse he has translated. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

CENTENNIAL EXHIBITION.

Having secured a very eligible situation in the book department of the Main Exhibition Building, the Society has had a case constructed for the display of a collection of Scriptures in most of the languages in which the Word of God has been circulated since the work of publishing and distributing the Bible began.

One entire compartment is devoted to specimen copies of books in various styles of binding, while in contrast with this, another part of the case contains a valuable collection of printed Bibles, illustrating the work of four preceding centuries.

One shelf is filled with a series of bi-lingual volumes, showing at one opening the combination of English Scriptures with German, French, Spanish, Italian, etc. Three shelves are devoted to the languages of Europe, one to those of Africa, and three to those of Asia; one of these being filled with specimens of the versions prepared and printed in the dialects of China. The Scriptures in languages peculiar to the islands of the Pacific fill one shelf, and on another is a series of translations made for the aborigines of America.

By this array of open pages it is thought that many may be led to appreciate, as never before, the extent of the work in which this Society bears an important part. Thanks are due to the British and Foreign Bible Society for the loan of a number of their publications, without which this exhibition of results would be far less complete.

NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of books for distribution in our own land are numerous. The value of these grants for the last decade exceeds one million of dollars.

3. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

4. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way $786,000 in money have been expended during the last ten years.

5. While the salaries and other expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, its friends may help its work after their own decease.

Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York, in the year eighteen hundred and sixteen, the sum of
, to be applied to the charitable uses and purposes of said Society.

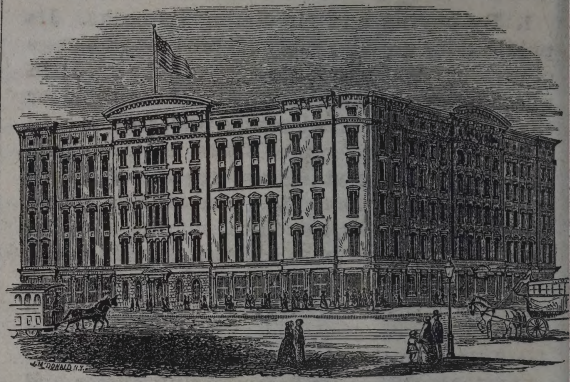
HOW TO HELP THE SOCIETY'S WORK.

1. By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, but they are widely distributed through the country, and may be found or ordered through the *county depositories* at numerous points. Whoever becomes a purchaser and distributer helps in this work.

2. By commending the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

3. By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

4. By remitting donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.



BIBLE HOUSE, ASTOR PLACE, NEW YORK, ERECTED BY THE SOCIETY, A. D. 1853.

BIBLES AND TESTAMENTS.

The publications of the American Bible Society are offered to all who desire to purchase, in any quantity, at cost prices.

Accuracy of the text and substantial quality of material and workmanship distinguish the Society's publications.

A catalogue of the Bibles and Testaments published and for sale by the Society may be obtained on application at the Bible House, New York.

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